three. He is a unit in his personality, a dichotomy in substance, a trichotomy in nature. He is one in person, but in the unity of his personality he is twofold, in substance being both material and immaterial, and threefold in nature, having a body, soul, and spirit."

It is with the *Soul* and *Body* principally that we, as teachers are concerned; and, while we can not concede many of the sayings of Herbert Spencer, yet we acquiesce in his opinion, that the first thing toward the proper education of a child is to make a "good animal out of him," then train his *Mind*, in the proper way and allow him the opportunity of becoming a Christian early in life, and nine chances to one, though he will not be faultless, he will approach as near it as the majority of our race, and when *he is no more*, it may be truthfully said,

"His life was gentle, and the elements so mixed in him that nature might stand up and say to all the world, "this was a MAN."

Jonesboro, Tenn., Mch. 5, 1894.

## Sermon Outline.

### HISTORY OF THE BIBLE.

J. ALLEN MILLER.

NUMBER VI.

References :—Blaikies Manual page 151 to page 177.

Subject :—*East of the Jordan.* (Continued.)

1. Be prepared to give the origin of the Moabites,—Their relation with Israel in the conquest—Their subsequent history—Balak and Balaam.

2. Israel in conflict with Midian.

3. By whom was the territory east of the Jordan occupied after the conquest? Give probable extent of territory—What of the subsequent history of the tribes east of the Jordan.

4. Describe the last publics acts of Moses—His farewell address—His death and burial.

5. Mark carefully the state of the people during this wilderness probation. (a.) Religiously, (b.) Socially, (c.) Was this life in the wilderness a help to the foundation of Israelitish character? Condition of the world at and during this period.

Subject: *Joshua and the conquest of Canaan.*

1. *The Land.* Its names—Its boundaries—physical features (mountains, valleys, streams, deserts, fertility, etc.)—Judea—Samaria—Galilee—The sea-coast.

2. *The people*—Their cities and strong-holds—Their confederations—Conquered—Subsequent History.

3. *Joshua and his campaign*—Jericho taken —Ai and the central district occupied—His encounter with the Gibeonites—Battle with the five kings—Battle of Merom.

NOTES.—Joshua was well-fitted to be leader of the people—Successor to Moses. Why?

The remarkable success of Joshua in taking Jericho—And for that the whole land lies in his undaunted *faith.* Read Heb. xi, 30.

And the *faith* of Rahab is no less remarkable. Heb. xi, 31 and James ii, 25. Hers is the name of one of four women, all foreigners, recorded in the genealogy of Christ. Matt. i, 5.

Exceedingly strange is the career of Balaam a seer from the valley of the Euphrates. With prophetic foresight he was certainly gifted but wisdom seems to have been far from him. There is almost tragic beauty in Balaam's words in Num. xxiv, 15 sq.

Poor Balaam! Though he gave expression to a sublime wish, Num. xxii, 10, and afterward saw the "Star" and the "Scepter" his desire for gain and honor forced him in his madness until a dumb ass rebuked him and yet he stopped not perishing afterward in the slaughter of those whose doom he foretold. See 2 Peter ii, 16 and Jude. 11.

### THE PHILOSOPHY OF CHARACTER BUILDING HABITS.

JER. XIII, 23.

INTRODUCTION.

1. God has manifested his wisdom and goodness in giving us the powers of memory and of habit.

2. Here is man's superiority over the animal. The animal is governed not by intelligence but by instinct and hence makes no improvement. But man being governed by intelligence, and by the power of memory he not only retains the intelligence of his own experience from day to day but he stores up the accumulated experience of his ancestors.

3. If by memory we hold acquired knowledge, by habit we hold acquired skill. By the power of habit one can soon store his body and limbs with skilled acts and such a facility in performing them that he can and does perform thousands of the most necessary acts of his life unconsciously and without effort. Thus early in life one learns all the actions of the most skilled trade and he goes on through life performing them as a matter of course and his mind is left comparatively free to persue some other chosen topic of thought. He is thus capable of indefinite improvement.

4. All education is habit forming, whether it be physical, mental or moral. Habit not only gives power to do a thing but it gives also a certain facility in doing it, and a tendency to do it—a tendency amounting in some cases almost to a necessity; and this is education. The great difference of men is often explained by their early habits.

I. THE THEORY OF HABITS.

Our theory of any subject is not a matter of indifference. Our theory governs our thoughts and this, in turn, our action. So it is all important to have a correct theory of a practical moral question.

1. We must form and have habits. We cannot live without acting, nor without repeating most of our acts. This repetition of an act gives facility and a tendency to perform it. This is habit. So whether we will or not we are forming habits, good or bad, useful or injurious.

2. Habits are confined to voluntary acts. They are at first performed consciously and with effort. When it becomes habitual it may still be performed consciously but is generally performed involuntary and unconsciously.

3. Though all our habits and especially our moral habits were acquired by repeated conscious action, the habit may have been formed so far back in our lives that the memory of their conscious choice and formation may have passed out of our mind. For this reason many say they had no choice in what kind of character they should have.

II. THE RESPONSIBILITY OF HABITS.

1. God does not give habits any more than he gives ready made character. He gives the capacity for forming habits and the power of will by